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GAMBIER OBSERVER

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CHRIST AND THE CHURCH—TRUTH AND LOVE.

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ORIGINAL MATTER.

THOUGHTS ON THE CHURCH.

NO. II.

THE GOVERNMENT OF THE EPISCOPAL CHURCH
ADAPTS IT TO THE WANTS OF THE POOR.

In our last number we alluded to the impression prevalent upon many minds, that while there is much in our Church which would attract the intellectual and the rich, there is also something which renders it unfit for the poor and unlearned. We have already admitted that this, were it true, would prove an evil of sufficient magnitude to argue something wrong within her, and to call for the strenuous exertion of every one of her sons for its removal. But we have expressed our belief that this is an unfounded prejudice, and we now proceed to show on what grounds that belief is founded.—But before we proceed, let it be understood what we are about to maintain. We wish to show that our Church as a *visible body*, and in the *essential features of her constitution*, is adapted to the poor. Of course then, we do not maintain, with regard to all who have administered it, that they have always, in all respects conducted it in the manner best calculated to gather in and to benefit the poor. Nor do we mean to assert that all the usages which from time to time have crept into the several portions of it, which, however, are mere excrescences and do not belong to the Church itself, have been altogether free from injurious tendency in this particular. These things, if they have existed, have existed in spite of the spirit and the constitution of our Church, rather than in conformity with it.

To the essential features of our Church, then, let us turn, and enquire whether in them exists any obstacle to the admission of the poor to its communion, or any thing unfavorable to their growth in piety. These features may be arranged under three heads, her doctrine, her government and her worship. In the first of these, we think, no one will pretend to say the defect for which we seek is to be found. If any should be disposed to make the assertion, let him take the articles and the homilies and examine them. He will find that the doctrines they contain, which are alone to be considered the doctrines of our Church, are the doctrines of Scripture. They are the same with those preached by the apostles and held by the primitive Church. They did not prove, in the early ages of christianity, an insuperable barrier to the ingathering of the poor and unlearned, and why should they now? There is in them, indeed, much which is offensive to the natural heart. But so there is in the doctrines of every orthodox body of christians.—This offensiveness we dare not remove. He who revealed these doctrines hath made them

what they are, and he hath decreed that by the might of his omnipotent spirit they shall triumph. They are precisely what man requires to know, and are the appointed means of his salvation and sanctification. It is not then in any peculiarity of the doctrine of our Church, that we shall discover its unfitness for the poor and unlearned.

We come next in order, to our peculiar form of government, and enquire whether any such defect exists there. Many believe that it does. But let us see. The peculiarity of our form of government, as distinguished from other orthodox christian bodies, is this. There are in our ministry three distinct orders, each with distinctive powers and functions. To the third, the episcopate, is committed the general supervision of the whole, together, with the administration of ecclesiastical discipline, and the sole power of ordaining. And without such ordination no one is permitted to exercise the duties of the ministry. Now we do not think that in all this there is any thing which necessarily acts unfavorably to the welfare and interests of the poor. Is there greater probability that they should be neglected on account of poverty, by a ministry thus constituted, than by any other? There certainly can be nothing in the fact that one is admitted into the ministry by the hands of a bishop, to render him either unwilling or unfit to preach the gospel to the poor. If such unwillingness has in any case existed, it has arisen from a wrong state of heart, and would have occurred under any conceivable form of government. Nor does there appear any greater probability that the poor and unlearned will be less faithfully taught by such a ministry. Indeed there is every possible security to the contrary. Our Church, in perpetuating her ministry, acts upon the sound principle that the duty of instructing her members in the truths of the gospel should not be undertaken by every man rashly and at his own discretion. She considers directing the souls of men to the way of everlasting life, too awful and responsible a work to be entered upon without a previous probation and thorough preparation. The interests of immortal souls she regards as too inestimably precious to be committed in any degree to any save those who, after close examination, are found apt and meet for the work of the ministry. These principles her peculiar form of government enables her to carry out completely, if her officers be but faithful to their trust. And in the facility which these peculiarities give her of excluding from her ministry, all, except those whose competent learning in the doctrines of religion gives them ability to teach, and whose blameless and godly lives render them fit examples to the flock, we think we see one prominent feature which adapts her to the wants of

the poor and unlearned. It is because she has made such provision, that her ministry may be worthy of the trust reposed in them, that we believe that in her, as much, if not more, than in any other portion of the Zion which the Lord has founded, "the poor of the people may trust."

But does not the fact that in the hands of the highest order of the ministry great power is placed, render our Church unsuited to the poor? We think not. For let it be recollected, in the first place, that these powers are entirely spiritual. But any power which could, by its exercise, act unfavorably upon the poor as *poor*, must have relation to their temporal affairs. But such power as this, does not belong to our bishops, or indeed to any of our clergy, and hence we should conclude that the poor had nothing to fear from this quarter.—Again,—the spiritual power of the bishop is rarely exercised upon the individual members of the Church. It acts usually upon the presbyter, and through him, if at all, upon the flock. Here, again, would be another security from any danger of oppression, were any such to be apprehended. But in this, I think, we think such apprehensions are groundless.

Again, powers, such as are given to our ministry, must exist somewhere in every Church, for they are necessary to its existence. The question is, where can they be most safely deposited, for the benefit and protection and security of all, and especially of those who are most likely from their impotence to be oppressed.—Shall they be left to the whole body, to be exercised by the majority? This we think none will maintain. Shall they be committed to a single body of men, responsible to none but each other for its exercise? Or shall they be distributed among several, who may act as checks upon one another? The latter seems to us to offer the greater security for the liberty and happiness of the subject. The layman receives from the hand of the presbyter the spiritual food provided in the gospel, and through him feels the exercise of Church discipline. Is it not then, a feature of our Church well calculated to secure the confidence and happiness of the poor, that there is a power to whom he may look for redress when he has been wronged and injured?

Another feature of our peculiar government which might here be noticed, is the facility which it affords for the concentration and direction of efforts to any one object. It is a principle conceded universally in the political world, that that government will be most energetic and efficient in which the executive power is concentrated in the fewest hands. Hence, even in our republic, while we have many legislators, we have but one executive. From this we infer that our form of Church government,

avoiding as it does the distractions arising from want of unity in those charged with its plans, is well adapted for energetic prosecution of any object and especially for the extension of the gospel among the poor. And this inference is strengthened by the fact, that most other bodies and societies established for the propagation of religion, have been compelled to lay aside the democratic principles of their Churches, and adopt a form of government for this purpose, differing in name but not in principle from our own.

But our limits will not permit us to carry this subject farther. We have only one point to notice before we conclude. We have stated as another feature of a Church adapted to the poor, that the tenderest concern should be exhibited for their temporal wants and sorrows. This our Church has not neglected. Lest it should be forgotten, she demands of her bishops, at their consecration, their solemn assent to the following question: "*Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?*" And while her presbyters are bound to seek out all Christ's people, her deacons are charged with the peculiar care of the poor. This office, it will be recollected, was first instituted in the Church chiefly for this purpose. Therefore, in endeavoring to conform to the primitive model, this is still part of its duty. "And furthermore," she says in the Ordinal, "it is his office, where provision is made, to seek for the sick, poor and impotent people of the parish, to intimate their estates, names and places where they dwell to the curate, that by his exhortation they may be relieved, &c." And she then demands, "will you do this gladly and willingly?"

We think from all that we have said, it must be evident that the government of the Episcopal Church, as it is in its essential features, when carried into full operation according to the evident intention of its framers, instead of repelling the poor, adapts itself in many particulars to their wants. In our next, we shall endeavor to examine her liturgy in the same manner. N. H. Y.

HARMONY OF CHARACTER.

In the physical world we observe grand results are brought about by a great variety of agents, each apparently independent of the other. So is it in society. Each man acting alone, though seeming to be entirely independent of others, is in truth contributing his share of influence, whether good or evil, to the great mass of beings about him. The actions of one hour may extend their results into the most distant periods of eternity. In nature, as well as revealed religion, it is true, that no man liveth to himself.

Evident, however, as the fact is, there are very few who seem to shape their course in reference to this law of our existence. And yet, how universal is the homage which is paid to those who live but for the good of others; homage paid too, by those who at the same time are acting with the most intense selfishness. Indeed I think there can be few men who are not refreshed in spirit as they follow Howard in his self-denying labors—few who do not kindle into ardor as they trace the course of Whitfield, a man who seemed to

leave a track of heavenly light behind him wherever he went—no one whose whole soul is not awakened as he reads of the astonishing and continuous efforts of Wilberforce.—These men rebuke us. They consumed themselves in the service of others.

Now it is a question of no common interest to know, what these great men had in common with each other, which was the secret of their strength. What was it which gave such force and brilliancy of character to Buchanan and Wilberforce? How came they to effect so much? How is it that Whitfield effected during his life as much as twenty ordinary men?—Each of these men placed before them some great object. Every thing was made subservient to the attainment of that. They were content to be men of one purpose. This gave them harmony of character. Though the grand end of their being stood out conspicuous to all, still in the character of the men there was a most beautiful uniformity; a chasteness and symmetry which allowed no one feature to be prominent beyond the rest. I think the most perfect specimen of this high order of character, among uninspired men, was George Washington. He was so uniquely symmetrical in character, that I doubt not many would have been more rapturous in their praise had he been less so. Such men diffuse a healthy feeling over a whole nation.

To many, this harmony of character has very little that is attractive. It is so quiet, so unobtrusive, that it would seem impossible to accomplish any thing. They think it necessary to ~~acquire~~ ^{obtain} by something rare. Their thoughts and ~~ideas~~ ^{lines} of thinking must be uncommon. Their method of accomplishing any thing must be altogether peculiar. They must agree with no one and annoy every one by urging their difference of opinion. With too much genius to be eminent in one thing merely, they must take hold of every thing. All this is the result of an unhealthy state of mind; and throws into the community so many distorted obtrusive characters, doing no good themselves and hindering the movements of every one else. It is one thing to be gazed at and quite another to be admired. Byron drew upon himself the attention of thousands, but who is not conscious that it was deformity, not harmony of character at which the multitude were gazing. At this day how does the name of Byron compare with that of Cowper? Harmony is necessary to greatness, and this consists in having all the essential qualities of our nature, mingled and softened, strengthened or restrained by the precious influence of christian piety.

It will not be long before each of us will be introduced into scenes vastly more grand and extensive than any we can see here, and the characters we are now forming are to expand through all eternity. In those moments when the mind is all thought and the heart all feeling, we may be impelled to attempt great things, but unless directed by some holy principle, the result will be only a few spasmodic efforts. For the accomplishment of great good, our wills must be in harmony with the will of Him who made us.

True wisdom desires to know, whether this "harp of thousand strings" is giving forth notes now, which will harmonize with the notes of

that great assembly who are ever before the Majesty on high. There must be no discord in heaven. This is my idea of a great man—one whose greatness here will expand into glory hereafter; and this can only be the case with one who has true harmony of character.—With such an one, it is an animating thought that he can serve his Redeemer for ever and ever. CONOR.

THE PULPIT.

SKETCHES OF EMINENT PREACHERS.

REV. H. MELVILL.

BY BISHOP MCILVAINE.

(Continued.)

There are some aspects in which the discourses of Melvill may be profitably studied by candidates for orders, and indeed by most preachers, exclusive of the substantial instruction of their contents. We do not refer to their style. This we cannot recommend for imitation. However we may like it in Melvill, because it is emphatically *his*, the mode of his mind; the gait in which his thoughts most naturally march on their high places; the raiment in which his inner man invests itself; without effort, and almost of necessity, when he takes the place of ambassador of the King of kings, we might not like it any where else. However this peculiar turn and swell of expression may be adapted to that peculiar breadth, and height, and brilliancy of conception for which this author is often distinguished; with all those other attributes which adapt his discourses to opportunities of usefulness not often improved; and a class of readers not often attracted, by the preacher; we should think it a great evil if our candidates for orders should attempt to appear in such flowing robes. For the same reason that they sit well on him would they sit awkwardly on them. They are his, and not theirs. His mind was measured for such a dress. Nature made it up and adapted it to his style of thought, insensibly to himself. The diligent husbandman may be as useful in his way, as the prince in his. But the husbandman in the equipment of the prince would be sadly out of keeping. Not more than if a mind of the usual turn and character of thought should emulate the stride and the swing, the train and the plumage of Melvill.

It is in the *expository* character of this author's discourses, that we would present them for imitation. Of the expositions themselves, we are not speaking; but of the conspicuous fact that whatever Scripture he selects, his sermon is made up of its elements. His text does not merely introduce his subject, but suggests and contains it; and not only contains, but is identical with it. His aim is confined to the object of setting forth plainly and *instructively* some one or two great features of scriptural truth, of which the chosen passage is a distinct declaration. No matter what the topic, the hearer is sure of an interesting and prominent setting out of the text in its connection, and that it will exercise an important bearing upon every branch of the discourse, constantly receiving new lights and applications, and not finally relinquished till the sermon is ended, and the hearer has obtained an inception of that one passage of the Bible upon his mind, never to be forgotten. In other words, Melvill is strictly a preacher upon *texts*, instead of *subjects*; upon truths, as expressed and connected in the Bible, instead of topics, as insulated or classified, according to the ways of man's wisdom. This is precisely as it should be. The preacher is not called to deliver *dissertations* upon questions of theology, or *orations* upon specific themes of duty and spiritual interests, but expositions of divine truth as that is presented in the infinitely diversified combinations, and incidental allocations of the Scriptures. His work is simply that of making, through the blessing of God, the Holy Scriptures "profit-

able for doctrine, reproof, correction, and instruction in righteousness." This he is to seek by endeavoring "rightly to divide the word of truth." Too much, by far, has the preaching of these days departed from this expository character. The praise of invention is too much coveted. The simplicity of interpretation and application is too much undervalued. We must be content to take the bread as the Lord has created it, and perform the humble office of *distribution*, going around amidst the multitude, and giving to all as each may need, believing that he who provided it will see that there be enough and to spare, instead of desiring to stand in the place of the Master, and improve by our wisdom the simple elements, "the five barley loaves" which he alone can make sufficient "among so many."

But apart from the duty of preaching upon and out of the Scriptures, instead of merely taking a verse as the starting-place of our train of remark, apart from the obligation of so expounding the word of God, that the sermon shall take its shape and character from the text; and the doctrine and the duty, shall be taught and urged according to the relative bearings and proportions in which they are presented therein; this *textual* plan of constructing discourses is the only one by which a preacher can secure a due variety in his ministry, except he go outside the limits of always preaching Christ crucified, and deal with other matters than such as bear an important relation to the person, office, and benefits of "the Lord our Righteousness." He who preaches upon *subjects of divinity*, instead of passages of Scripture, fitting a text to his theme, instead of extracting his theme from his text, will soon find that, in the ordinary frequency of parochial ministrations, he has gone the round, and traced all the great highways of his field, and what to do next, without repeating his course, or changing his whole mode of proceeding, he will be at a great loss to discover. Distinct objects in the preacher's message, like the letters in his alphabet, are few—few when it is considered that his life is to be occupied in exhibiting them. But their combinations, like those of the letters of the alphabet, are innumerable. Few are the distinct classes of objects which make up the beautiful landscapes under the light and shadows of a summer's day. The naturalist, who describes by genera and species, may soon enumerate them. But boundless is the variety of aspects in which they appear under all their diversities of shape, color, relation, magnitude, as the observer changes place, and sun and cloud change the light. The painter must paint for ever to exhibit all. So as to the great truths to which the preacher must give himself for life. Their variety of combinations, as exhibited in the Bible, is endless. He who treats them with strict reference to all the diversities of shape, proportion, incident, relation, circumstance, under which the pen of inspiration has left them, changing his point of observation with the changing positions and wants of hearers, allowing the lights and shadows of Providence to lend their rightful influence in varying the aspect and applications of the truth—such a preacher if his heart be fully in his work, can never lack variety, so far as it is proper for one who is to "know nothing among men but Jesus Christ and him crucified." He will constantly feel as if he had only begun the work given him to do—furnished only a few specimens out of a rich and inexhaustible cabinet of gems. By strictly adhering to this plan, the subject of this sketch attains unusual variety in his ministry, considering that he makes it so prominently his business to teach and preach Jesus Christ.

A man governed by circumstances instead of principles, can never display character, for character is the effect and fame of habit.—*Ne-vins*.

Charity is good will to men, not good opinion of them.—*Ib.*

THE CHRISTIAN PASTOR.

SELF-DENIAL OF THE MINISTRY.

BY PROFESSOR WHITTINGHAM.

"Let the dead bury their dead," brethren.—Let the barrister and the senator seek to clothe the transient interest and petty moment of their themes with the factitious value of their own literary reputation and cultivated style. Let the worldling furnish himself with prattle for the boudoir and the saloon from the runlets that are hourly pouring their tiny rills into the bedabbled stream of literature. Let the votaries of science pursue their useful and dignified researches in its learned halls. They labor each in his vocation. You too, have yours. "Go ye, and preach the kingdom of God." His word has depths which the profoundest thought can never sound, and heights to which the loftiest imagination has never soared. Age after age has drawn from its treasure-houses, and still the stores are free to all, and full beyond man's finite conception or desire. There furnish yourselves for your high calling. Use arts, and sciences, and languages, and literature old and new, as instruments to work withal, and when the tired faculties demand unbending, as harmless recreations; but never so far forget your place in this passing scene, as to make them your aim, or even to associate them in your efforts and affections with the one all-engrossing, all-absorbing work you have to do.

For that work you are here to prepare yourselves; and Jesus, when he sought the doctors in the temple, has taught us to consider the preparation as a part of the work itself. But it is when the time of your "first proving" shall have been accomplished that your season of trial shall begin. The companions of your boyhood and youth, your school-fellows and college-mates, will be just starting on their several paths in life. One shall have taken to himself a wife, another shall have bought a farm, a third begun to count the profits of his merchandize, and a fourth, the first delicious fruits of industry and talents well applied in popular applause or growing reputation. Before you what prospect will be opening?—Penury, seclusion, contumely and opposition, it may be. An humble round of duty in an unattractive sphere, it must be, under any ordinary circumstances—self-denial, in many of its most appalling forms, it will be, if you are indeed actuated by your Master's spirit, and resolved to do your Master's work. I know the picture has its bright side too; and bright it is, indeed, to the eye of faith! But these statements are none the less true, notwithstanding. In some respects we, the clergy of this age, occupy a position not unlike that of the first propagators of the Gospel. We are laying the foundation of a goodly edifice in the Lord's heritage, for future times. Others may come after, and be made glad in its ivory palaces, and take shelter under its goodly beams of cedar: it is our lot to clear away the rubbish, and break up the ground, and lay deep and solid its foundations, and in the meanwhile bear the brunt of the driving storm, or the heat of the scorching sun, and with the one hand work, and in the other hold a weapon. In most parts of our country, every thing has yet to be done. The people are to be aroused, and gathered, and taught, and banded, and disciplined, and fed. The merest necessities for God's worship are to be provided, and even the need of them to be inculcated. The house where His honor dwelleth has to be built. The appurtenances of prayer and praise are to be furnished. The poor, and the destitute, and the sick, and the widow, and the orphan, are to be relieved. It is strange, that with all this to do, and the evil heart of man, and the busy enemy of souls and the god of this world to hinder, the support of the ministry should be ill secured, almost not at all attend to? I am far from thinking that in any case our brethren of

the laity do what they can, or even what they ought: but when I look over the face of our land, widening and peopling with an almost magical rapidity, I am surprised rather at what is done than at what is not—when the obstacles from every quarter are taken into account. This state of things must long continue, and of late years has rapidly and alarmingly increased in prevalence. There is no help nor remedy for it, under God, but self-denial in the ministry. It will be in vain to inculcate on the laity the duty of supporting those who are separated for their service in things sacred. They know it already. It is the first dictate of justice, honesty, and that manly fairness, which so generally characterizes the yeomanry of our country. They recognize the obligation. Their plea for its non-performance is, that they do all they are able. Brethren of the congregation, that plea is rarely true! Who among us does for the maintenance and extension of the Gospel the half of what was required of the Israelite by divine prescription for the support of his polity and worship, and still left ability and willingness on his part to add free-will-oblations and thank offerings? Our Master will not hold you so excused, by the specious plea that satisfies a gain-loving and self-enjoying age. But to us, my young brethren, that plea takes the shape of fact, and we must meet it as a fact.

How shall this be done?

By beginning, at a high and commanding elevation, the course of conduct which shall correct the growing evil. Want of self-denial is its source; a love of gain rather than godliness, of ease rather than privation and exertion for the service of the Lord. We must go forth and preach self-denial in our lives. We must go forth to preach the Gospel, asking for nothing but a hearing. We must go forth, as our Master sent His first ministers, in faith that He who sent us can support us. We must be willing to forego the comfort of a home, and the endearments of a family, and the quiet seclusion of a study, for Christ's and the Gospel's sake.

THE CHRISTIAN'S SUFFERINGS.

Every man looks fair in a time of prosperity; but the main trial of the Christian is in suffering. Any man may steer in a good gale and clear sea; but the mariner's skill will be seen in a tempest.

Herein the Christian goes beyond all other men. "We rejoice in tribulation," said the blessed apostle. Here is a point transcending all the affectation of heathenism. Perhaps some resolute spirit, whether from natural fortitude, or an ambition of fame or earthly glory, may set a face upon patient enduring of loss or pain; but never any of those heroic Gentiles durst pretend to joy in suffering. Hither can Christian courage reach; knowing "that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

Is he bereaved of his goods and worldly estate? He comforts himself in the assurance of a better treasure, that can never be lost. Is he afflicted with sickness? His comfort is, that the inward man is so much the more renewed daily, as the outward man perisheth. Is he slandered and unjustly disgraced? His comfort is, that there is a blessing which will more than make him amends. Is he banished? He knows that he is on his way homeward. Is he imprisoned? His spirit cannot be locked in. God and his angels cannot be locked out. Is he dying? To him to live is Christ, and to die is gain. Is he dead? He rests from his labors, and is crowned with glory. Shortly, he is perfect gold, that comes more pure out of the fire than it went in, neither had he ever been so great a saint in heaven, if he had not passed through the flames of trial here on earth.—*Bishop Hall*.

The Christian in his sick room, as in an antechamber, dresses for heaven.

OBSERVER AND JOURNAL.

THE PULPIT, THE PEN, AND THE PRESS.

GAMBIER, SATURDAY, FEBRUARY 8, 1840.

THE INDIAN TERRITORY—Mr. Gregory's Report.—The Rev. Mr. Gregory, in the report noticed in our last, quotes the shrewd and sensible opinions of Major John Dougherty, government agent for the Otoes, Omshaws and Pawnees, to the following effect, viz: that the Indians are improved as easily as any other people when a beginning is once made, that entire confidence may be entertained in the practicability of Indian improvement—that the best plan for effecting this, is—not schools at which the children may attend and continue to live with their parents, but establishments near the principal tribes, combining with instruction in letters, attention to agricultural and mechanical pursuits—so that from an early period the Indian youth may be educated in the arts of civilized life—and by way of showing their parents the substantial blessings of christian civilization forwarding to them whatever gains their children are able to make—when the children have finished their course at such a school, he recommends that land be guaranteed to them with implements of agriculture, and the means of living without the temptation of returning to the nomadic or wandering habits of savage life. After the tribe should have imbibed the spirit of improvement, he thinks they might be safely left to adopt voluntary and distinct schools among themselves.

This is a common sense and sound view of the subject. We take it for granted that such schools are to be essentially and thoroughly christian, and that the men and women who are to conduct them, are to be, not mercenaries of government, but christian missionaries, in the most disinterested and laborious sense. Such precisely are the schools of the Methodists in Oregon and in different sections of the Indian territory—such is the plan of the great central Methodist school about to be established under the most favorable auspices in that territory—such are many of the Presbyterian, Moravian and Baptist schools among the border tribes, which have, under the blessing of God, done so much toward elevating the Cherokees, the Kansas, Shawnees, Delawares, and others, to the blessings of christian civilization. But we want the men, we want the faith, we want the zeal and the enterprise necessary to commence and vigorously sustain such mission schools.

Men we certainly have of very ardent zeal—of very strong faith—of very noble enterprise in certain departments of christian effort. But let us no longer blind ourselves with fine Church dust on this subject. We are lamentably wanting, not merely in the measure of faith and self-denial, demanded in the real work of missions among savage tribes, but in the kind of men and women adapted to such work. Where among our young men, many of whom have been brought from laborious secular employments and educated by the Church for her service, are found those ready to forget or wholly to forego, the refined tastes and habits of the scholar, entirely to lay aside all desire of personal ease, or a comfortable settlement—and more than all, able so to marry in the Lord, as not to embarrass a missionary life to bespent under circumstances of manual and mental toil and privation which men and women of highly refined tastes are

rarely fit for, or capable of long enduring? We speak with earnest plainness and freedom on this subject—and from the profound conviction that before any thing at all commensurate with the measure of our duty to the heathen tribes of our borders and of the Indian territory, can be undertaken with any reasonable prospect of being brought to a favorable issue, we must seek out men capable from their habits of life and tastes, of enduring hardness—plain, humble, holy men, with sound education indeed, but without the refined tastes of the cloistered scholar—men of strong sense and sober judgment, and of fresh and active zeal and enterprise—either unmarried, or if married, having not only no incumbrance from such connection, but a positive accession of strength for all the toilsome duties and plain and simple habits of a missionary family among savage tribes. There is no romance about an adequate missionary establishment among a savage people. Our Moravian brethren go the right way to work in this matter, and press the right sort of men into the service. The Methodists teach us a sound and good lesson also; and we may learn, if we will, from the other christian denominations, whose missions among the pagan tribes of this country, as well as the heathen tribes and nations of so many foreign climes, are a monument of enlightened wisdom and zeal.

We shall resume this important subject in a future number.

DR. WHITTINGHAM'S MATRICULATION SERMON.

—In our last, we offered a passing and very brief notice of this admirable discourse, mainly with a view to direct the attention of our readers, to the extract upon the third page of that number. We occupy a part of the same page of our present number, with a passage from the sermon, not less worthy attention. We cannot by these extracts pretend to give our readers the full impression which the entire discourse might convey; but we greatly err in our estimate, if they can be attentively read without leaving upon the mind and heart, a deep and solemn impression of the entireness of that consecration which is demanded of every follower of Christ—and especially every one who is bidden by the master to "go and preach the kingdom of God." We rejoice unfeignedly, to hear from our chief Seminary a voice uttered in tones of such fervid earnestness—expositions of the words of Christ, so true to their spirit and power as they fell from his gracious lips—an estimate of the christian ministry so truthful and free from all that is time-seeking and time-serving;—Let the cost be thus fairly and faithfully counted, let those who profess to be moved by the HOLY GHOST to take upon them the especial commission of Christ, to minister as his ambassadors in the work of reconciliation, feel "in the depths of their own consciousness" that the solemn bidding of the master, "LET THE DEAD BURY THEIR DEAD, BUT GO THOU AND PREACH THE KINGDOM OF GOD," is addressed to them, and in the spirit of this injunction, as if obedient to a heavenly vision, let them not confer with flesh and blood, but when the claims of worldly interest or ambition, of ease, or emolument, or fame, present themselves, let them act in the high and true sense of unworldliness set forth in the expositions of this discourse,—and the burning sarcasm of "amateur clergymen," will cease to be uttered,—"the dillitante and connoisseur in clerical costume" will altogether cease from among us, and men will go out from the halls of our sem-

inaries prepared to endure hardness as good soldiers of Jesus Christ and to preach the kingdom of God in all the fulness and freeness of the salvation which it offers to perishing sinners.

The uncompromising and faithful exposition of the text of this discourse, (St. Luke, ix. 60,) is worthy of special attention. We subjoin it for the edification of all sorts of christian men among us: *Jesus said unto him, let the dead bury their dead, but go thou and preach the kingdom of God.*

Ingenuity has been busy with devices for explaining away its seeming harshness by rendering the meaning less general in its range. "Leave the dead to themselves," has been offered as one interpretation: "Leave to the bearers of the dead the performance of this office," as another. Both are recommended by their tendency to give the address a local and temporary character. Both are found untenable when tried by common sense and usage. The means of narrowing the Saviour's saying to the individual addressed, and the peculiar facts of his special case, are sought in vain.—It remains applicable, necessarily, inevitably applicable to a class, a great division of our race. The spiritually dead, the dead in trespasses and sins, they in whom the life of the soul in God is dormant or extinct, are pointed out by the Lord Jesus to his follower, as those to whom he is to leave the care that would draw off his attention from his Master's call. "Let the dead bury their dead: Leave to those who know no higher claim, the discharge of the last sad offices to thy parent's unburied corpse: for thee there is a more imperative and immediate duty: the voice that shall raise the dead has called thee into a *new*, a spiritual life, and interposed relations higher, stronger than those of earthly parentage, with resulting obligations of more instant and engrossing concernment than attention to the deceased."

No doubt the trial thus prescribed was peculiarly hard. To deprive himself of the last look at the remains of him who gave him being, nursed him up to manhood and trained him for its duties; to leave his father's corpse to the care of others, to go unwept, unhonored, unattended to the tomb! In what barbarian age or race shall we seek the son whose heart would not be wrung by such a bidding? How much more must it have been repugnant to a son of Abraham and the patriarchs, in whose hallowed examples had been set a long transmitted and most faithfully kept law of reverent attention to the dead! Religious observance, national usage of immemorial antiquity, and the dictates of natural affection, were arrayed against the requisition. Surely He who knew the issues of the heart he made, had strong reason for putting it to such a test!

But are we therefore warranted in regarding it as an isolated instance? a case where peculiar need led to a peculiar demand, or a peculiar disposition required a peculiar trial?

This is forbidden by the connection, as we have seen, and by the contrast between the two great classes of our race implied in the command itself. The spiritually dead are placed in opposition to such as live unto God, and it is as living unto God that the newly called follower of Jesus is required to deny his natural affections, his national habits, and his conventional ties and obligations, that he may devote himself to his Master's work.

That each may devote himself, wholly and unreservedly, to his Master's work,—this, brethren, is to every one of us the reason and meaning of our Lord's command "Let the dead bury their dead." To work out his own soul's salvation, to labor for that of those dependant on him, and to glorify God in his generation by a consistent, holy and humble walk, is a task assigned every individual who is named by the name of Jesus.—It is the calling of the members of the Church of Christ, as such,—to which all earthly ties and obligations must concede an undisputed preference in their heart and conduct. The world has its aims and ends,

"as various as the roads men take
In journeying through life;"

but the christian, who has heard his Master's voice, and become obedient to his calling, has renounced them. His occupations may, and in a degree must, resemble those of the multitude around him, but are no longer the business of his life. He goes about them as of secondary consequence.—The ends of his neighbor are with him mere means, and often means of very subordinate interest and importance, to work out the end and aim of his existence. He looks far beyond the relations of life and the claims of society for the duties of his station, and he finds it, in the changeless will and unfathomable love of God, his Maker and Redeemer, operative with a force and intensity of which the mere man and citizen has had neither experience nor conception: but he there finds it, connecting with the duties of his station, as the world knows them, and placing them above them and before them, others by which those duties are sometimes modified, sometimes superseded, and even sometimes contravened. By the world, for example, he is held bound to cherish his own body and those of his dependants; to lay up in store for his own and their need in future emergencies; and to advance his own and their ease, emolument and reputation, by all honorable and honest means. It is enough for the world's ends, and fills the measure of its rule of right, although all this be done in the merest self-centering egotism, or in the shallowest superficial respect for general opinion. The Gospel reveals to him a deeper motive and a more searching estimate, in the love wherewith God loved us, and requires that we love him and those whom he has given us for his sake: but at the same time teaches him to keep his own body under, bringing it into subjection, and to train his children and dependants into a like course of moderation and self-denial; to count money, time and pains laid out in the relief of the temporally and spiritually destitute as the only substantial provision against the day of want; and to dread and shun riches, worldly influence and temporal prosperity, as fraught with dangers of the most awful consequence.

But for you, young brethren, who as candidates for holy orders, profess to be moved by the Holy Ghost to take upon you the especial commission of Christ, to minister as his ambassadors in the work of reconciliation, for you the words of our Saviour have a meaning and application, (not more direct and true than they have for every individual in this congregation, but) more full and strict.—You are in the very circumstances of the individuals to whom they were first addressed; called to an especial attendance upon your Saviour, looking forward to an especial mission in his behalf. Your appearance here is your solemn declaration to the world, that in the orderings of his providence, in the counsel of his representatives, and in the depths of your own consciousness, you have heard the voice of the Son of God; saying "Follow me. Follow me in the blessed work of seeking and saving your lost fellow-beings. Follow me in ministering the bread of life and waters of salvation to souls ready to perish. Follow me to pass between the dead and the living, and stay the plague that has gone out against the rebellious sons of Adam from before their God."

THE BOOK OF PSALMS: translated into English Verse. By GEORGE BURGESS, A. M. Rector of Christ Church, Hartford. 12mo. pp. 278. New York. E. J. Huntington & Co. 1840.

The author of this poetical version of the Psalms of David, possesses eminent qualifications for the execution of such a work. Besides very uncommon ripeness and mellowness of classical and Hebrew scholarship, he has the rare gift of genuine poetry—a soul full of the richest and most fervid inspiration. We speak that we do know. This is the first considerable offering of his muse: and we rejoice that it has been laid with the spiritual songs of David, upon the altar of God. The work has not yet reached us, but we cannot deny our-

selves the pleasure of anticipating any criticism, which upon reading it, we may take occasion to offer, by introducing to our readers the subjoined notice from the editorial columns of our able contemporary, the CHRONICLE OF THE CHURCH:

"We have read this work with deep interest, and much pleasure. *The Book of Psalms* is peculiarly the *Christian's Book*. It contains a description of the office and character of CHRIST; a development of the doctrines of his Gospel; a delineation of his Church; and an embodiment of that spirit of devotion which fills the hearts of his children; and all more or less influenced by the types and figures under which they are represented. That any man, should so far be able to enter into the spirit and feelings of the writers of the several Psalms, as to be able correctly to appreciate the exact force of every thought and expression, is hardly to be expected. But more, that he should be able to transfer both the matter and manner of the original into English verse was not credible. We are bound, however, in justice to say, that as a whole, we think the present translation a very accurate one. The metrical form in which he has clothed this version, has occasionally compelled the translator to depart from what seems to us to be the exact meaning of the original; but we have not noticed any instance where the reader would be led astray by such departure. In some instances he has been peculiarly happy in giving the precise shade of thought. We think the following a most happy translation.

"More num'rous and more bright
Shall earth
Thine offspring yield,
Than lies the morning's dewy birth
On sparkling wood and field."—Ps. cx.

"The following are a couple of examples to which we have opened, which strike us as exceedingly beautiful.

"When God shall lift his glance of fire;
That glance shall pour resplendent day."
And especially this:—
"The heavens their Maker's presence knew.
And fell in drops of trembling dew."—Ps. lxviii.

These are but specimens of the many beauties of the book. If there is any failure in the translation, it would seem to us to be, in not always reaching the boldness of conception, the strength of thought, and the majesty of movement, so apparent in the original of some of the Psalms.—This we know is difficult. Difficult, because our ideas can hardly be made to come up to the standard of oriental imagery; and because an oriental idea, in an English dress is apt to be mistaken for downright extravagance. But we must bring our article to a close by expressing our thanks to the translator for the service he has rendered the Christian and the Church by his labors; and by expressing a hope that the volume will find as hearty reception as its merits deserve."

From a correspondent of the *London Catholic Magazine*, it appears that a voluntary association of prayers for the conversion of England to the Catholic faith, has been formed in France, with the Arch-Bishop of Paris at its head; and that Thursday of every week is devoted to that purpose. It is stated by the same correspondent that the whole order of the *Passionists* in Italy, have been

praying for the same object for several years; that the practice has recently been introduced into Belgium, and that the Arch-Bishop of Parma has united in the same measure. This *weekly Catholic concert of prayer* is also to a considerable extent, observed by the Irish and English Romanists, and the hope is entertained by those most zealous in the conversion of heretics, both in England and this country, that the whole body of the faithful will at length unite in the measure.—We are not distinctly advised whether they consider the recent developments at Oxford and New York, as a partial answer to their prayers, and an earnest of blessings yet to be vouchsafed.

The last number of the *American Quarterly* contains an able article from the pen of the Hon. Caleb Cushing, of Massachusetts, on the subject of discoveries beyond the Rocky Mountains. The article embodies facts of great interest drawn from documents laid before Congress, and from the journals of missionaries and enterprising adventurers. It is time something should be more accurately known from sources worthy of all credit, of this vast and most interesting portion of the American continent.

From reports of proceedings in Congress, we perceive that Mr. H. J. Kelley, of Boston, whose enterprise as a pioneer in the territory, entitles him to the respect and gratitude of his country, has petitioned for a grant of land in Oregon. This noble and true-hearted man, who has hitherto suffered the common lot of those who conceive a great idea, and dedicate themselves to a great object, in anticipation of the progress of knowledge and opinion around them, now really needs the generous meed of the service in which he has sacrificed both fortune and health—and we trust his petition, which every consideration of sound policy and equity commend to their attention, will be liberally answered by Congress.

WOMAN—HER PROPER SPHERE.—The extract under this head which will be found on a succeeding page, is from the pen of one of the most highly gifted lady-writers of the West, whose own life is a graceful and beautiful exemplification of the subject on which she writes.

The number of Wesleyan Methodists is estimated at two millions four hundred and twenty thousands, and their peculiar views are taught in twenty-eight different languages.

Since the death of the Sultan of Turkey, persecutions against protestant christians have wholly ceased. The Pacha of Egypt is said to be the most tolerant of all the Mahomedan princes. No persecutions for religious opinions are allowed in his dominions.

TO CORRESPONDENTS.—We thank our distant correspondent "Pistie," for two able and scholarly contributions from his pen. They reached us too late for this week, but will appear early.

We have on our file of original matter, several valuable communications for which we shall find place in future numbers.

CALENDAR.

FEBRUARY.

2. 4th Sunday after Epiphany
and purification of Virgin Mary.
9. 5th Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias.

POETRY.

"THEY THAT SEEK ME EARLY SHALL FIND ME."

Come, while the blossoms of thy years are brightest,
Thou youthful wanderer in a flowery maze;
Come, while the restless heart is bounding lightest,
And joy's pure sunbeams tremble in thy ways;
Come, while sweet thoughts, like summer buds unfold-
ing,
Waken rich feelings in the careless breast—
While yet thy hand the ephemeral wreath is holding,
Come, and secure interminable rest.

Soon will the freshness of thy days be over,
And the free buoyancy of thy soul be flown;
Pleasure will fold her wing, and friend and lover
Will to the embraces of the worm have gone;
Those who now bless thee will have passed for ever;
Their looks of kindness will be lost to thee;
Thou wilt need balm to heal thy spirit's fever,
As thy sick heart broods over years to be!

Come, while the morning of thy life is glowing,
Ere the dim phantoms thou art chasing, die—
Ere the gay spell, which earth is round thee throwing,
Fades like the crimson from a sunset sky.
Life is but shadows, save a promise given,
Which lights up sorrow with a fadeless ray;
O, touch the sceptre!—with a hope in heaven—
Come, turn thy spirit from the world away.

Then will the crosses of this brief existence
Seem airy nothings to thine ardent soul,
And, shining brightly in the forward distance,
Will of thy patient race appear the goal;
Home of the weary! where, in peace reposing,
The spirit lingers in unclouded bliss;
Though o'er its dust the curtained grave is closing,
Who would not early choose a lot like this?

THE DOMESTIC CIRCLE.

THE PROPER SPHERE OF WOMAN.

Much has been said of the benefits which christianity has conferred upon woman. But it is worthy of remark, that it came not to give her the right of suffrage, or to enable her to occupy high places in worldly honor; it came, not to ameliorate her physical condition—for man and woman stand nearly in the same relative position, in all nations; but it came with a mission of much higher import to woman, and to the world. It came, to bring into notice a class of virtues, which man, in the pride of his heart, had spurned at and despised, and which he had opprobriously branded with the epithet of *womanly*. It came, to proclaim that these long-despised virtues were owned and acknowledged by God himself—teaching, that it is only through these same virtues, as from a starting point, that man can ever hope to rise to his proper dignity, and fit himself for that higher and more perfect life, which, he is told, is in reserve for him. Viewed in this light, we may truly say, (with reverence and humility be it spoken,) that the promulgation of Christianity was the triumph of woman. It has opened a new world of excellence, which was unknown to the ancients.—It has thrown into shade the *heroic* virtue, which man had claimed as his own, and pronounced those high and honorable, which had been considered as belonging exclusively to woman. It reconciles the contradiction between her humble employments and narrow sphere, and the restless and far-reaching impulses of her mind. It *confirms* and *sanctions* her present position in society, but provides against all sense of degradation, which is so injurious to the character, by presenting to her high and holy motives of action—motives which, when they become the guiding rules of conduct, unite the lowly christian with the archangels of heaven—binding all to God.

It has placed before the world a new standard of excellence—for God does not recognize the one which man has created. Wealth, rank, skill and power, bravery in war, and strength of arm, even knowledge, if it rests in material things, and seeks no higher end, are with Him as if they were not. It is upon the principle of moral worth that he judges, and before this standard, man and woman must meet upon equal ground. Here is the equality recognized by God.

It is religion alone that can throw a sacredness around the character and employments of woman. If her every-day avocations are considered unfavorable to a full intellectual development, religion teaches that we are in a state of training for higher modes of existence; and those means which are conducive to the accomplishment of this end, should be looked upon as the most honorable. No employment can be called degrading, if done in reference to God. If He calls upon her to sit down upon the earth, and perform the work of life, by a ready and cheerful obedience she ennobles the employment and herself. By bringing so holy a motive to bear upon the act, she invests it with a sacred character, and it can no longer be called trifling or common. It is amidst the perishable things of earth, that the imperishable soul is fitted for heaven. Duty! man in the pride of his intellect, may spurn at its requirements; but it is woman's highest glory. The very word exalts human nature, for it allies it to God.

Woman has been sent upon a higher mission than man—it may be a more arduous, a more difficult one. It is to manifest and bring to a full development, certain attributes which belong, it is true, to our common nature, but which, owing to man's peculiar relation to the external world, he could not so well bring to perfection. Man is sent forth to subdue the earth, to obtain command over the elements, to form political communities; and to him, therefore, belong the more hardy and austere virtues; and as they are made subservient to the relief of our physical wants; and as their results are more obvious to the senses, it is not surprising that they have acquired in his eyes an importance which does not in strictness belong to them. But, humility, meekness, gentleness, love, are also important attributes of our nature, and it would present a sad and melancholy aspect without them. But let us ask, Will man, with his present characteristic propensities; thrown, much more than woman, by his immediate duties, upon material things; obliged to be conversant with objects of sense; and exposed to the rude conflicts which this leads to: will he bring out these virtues in their full beauty and strength? We think not, even with the assistance which religion promises. These principles, with many others linked with them, have been placed more particularly in the keeping of woman, her social condition being evidently more favorable to their full development. She has been commissioned to keep alive these holy principles in the world, that so by their ameliorating power, they may subdue or neutralize the more fierce and turbulent passions of our nature, which if left to act without any counteracting influence, would soon lay waste the moral world of God. So far as woman falls short of this her appointed duty, just in proportion, do the true interests of humanity suffer loss. May we be permitted to say, that whilst man is called upon, to a certain extent, to represent those attributes of our nature which bind us to earth, woman should aim to represent those which unite us to heaven. Both are necessary to a

full development of our nature; and by that secret sympathy which mind holds with mind, the influence of each is acknowledged, and united, form one perfect whole. We therefore appeal to woman, as she values the true interests of society, to be faithful to the charge which has been committed to her keeping. What more noble office, than to raise and exalt the moral sense of the world? Let her see that it suffers no detriment through her indifference or faithlessness. What if she has been denied political privileges and civil rank; what if she be not encouraged by the hope of the same rewards as man, to search out the occult properties of matter; or to investigate the laws of the heavens, or detect nature in her secret operations, when she "lays the foundations of the mountains": what if she cannot command the applause of listening senates, or cause those great results which attract the attention of an admiring world? Political privileges, civil rank, wealth, power—even that knowledge which is predicated upon material things, must perish with our connection with the earth from which they spring; whilst love, (that holy attribute,) meekness, charity, purity, humility; all those christian virtues, which it is her appointed duty to show forth, are those ultimate attributes of our nature, which are destined to a progressive development throughout eternity.

We firmly believe that woman will never fully subserve the designs of God—never fulfill her true destiny, until, by a proper religious self-discipline, she prepares herself to become man's moral guide, his moral exemplar. If she has the honorable ambition of becoming the *true* friend of man, and not his mere dependent, she must take enlarged and extensive views of our *whole* nature, that she may be enabled to judge in what his true interests consist. Her station should be at his side, to comfort, to encourage, to assist. But shall she from the low motive of gratifying her earthly vanity, encourage and urge him on in a course of action whose results end with time? Should she not rather keep watch over those interests which have reference to eternity? If man, whose duties, as we remarked before, connect him closely with the world of sense, be in danger of confining his hopes, his wishes, his desires, to this temporary scene; if, in the midst of those passions which are almost necessarily evolved by his rude conflict with the world, he be in danger of losing sight of his moral responsibilities, then should woman be at his side, to strengthen and confirm his wavering virtue by presenting to view those truths which have reference to his *whole* existence. She should at all times keep

"Her hand upon the golden key
That opens the portal of Eternity;"

and thus be always ready to present the *moral* aspect of things to his mind. Man naturally asks, Is it for my interest? Will it be profitable? Woman should respond, Is it right? and melancholy indeed will it be if her moral powers are not sufficiently cultivated to answer the question.—*The Hesperian*.

A FAMILY PICTURE.

True religion is never more beautifully exemplified than in the consistent deportment of the child of God, under the painful afflictions and accompaniments of disease. Remarkable examples of the power of divine grace, in thus sustaining and strengthening the soul under the ravages of lingering and painful illness, now rise upon me in the visions of memory. One of these possessed all the charms which can render the feminine character truly lovely and engaging; to a mind

of the highest order she united one of the warmest and tenderest hearts that ever glowed in the human breast; she was tremblingly alive to all that was enjoyed or suffered by her friends; by nature she was cast into the loveliest mould of which our fallen nature is capable, and grace refined and beautified it with all that is lovely and of good report; but God in his infinite wisdom saw fit still farther to refine and purify this his beloved child, by placing her in the furnace of affliction; he laid his hand upon her, and disease of the most painful and excruciating kind fastened on her gentle frame; she early saw her danger and with childlike submission resigned herself to his blessed will; she knew that death in one of its most painful forms awaited her, but she shrunk not, she fainted not; day after day passed on, and found her wasting in body under the scorching heat of the furnace of the Great Refiner, but only

"advanced still nearer
In the habit of her soul, to that still region
Whither all are bound."

With the most considerate tenderness, she suppressed every complaint. Her sisters or her mother were wont, in her paroxysms of agony, to wipe her brow or hold her trembling hand, but a murmur never escaped her lips. She knew that to her, the active scenes of life were forever closed, but with lovely self-renunciation of her own feelings, she could still take a tender interest in the prospects of those who were dear to her; she grieved them not by saying she was no longer to journey through life with them, but the pensive and holy expression of her eye spoke to their hearts in language not to be misunderstood, and made them painfully realize that when the changes which they were anticipating should have taken place, she, the beloved of every heart, no longer would "tread the dark paths of the world by their side."

Through every scene of life, but most especially in the chamber of disease and on the bed of death, she glorified her Lord and Master in the eyes of others, and at length when her education for eternity was completed and her soul was ripened for heaven,

"Like a shadow thrown
Softly and lightly from a passing cloud,
Death fell upon her."

Her ransomed soul, through much tribulation, then entered into the joy of her Lord; and joined that innumerable multitude "who stand before the throne and before the Lamb, clothed with white robes and palms in their hands; and cry with a loud voice, saying Salvation to our God which sitteth upon the throne, and unto the Lamb."—*Young Ladies' Companion*, by Miss Coxe.

INFANT EDUCATION.

Effect of habit on the infant mind.—I trust every thing to habit; habit, upon which, in all ages, the lawgiver, and the schoolmaster, has placed his reliance: habit, which makes every thing easy, and casts all difficulties upon the deviation from the wonted course. Make sobriety a habit, and intemperance will be hateful and hard; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child grown an adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth—of carefully respecting the property of others—of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as little think of lying, or cheating or stealing, as of rushing into an element in which he cannot breathe.

Early formation of Good Habits.—"If a child is neglected till six years of age, no subsequent education can recover it. If to this age it is brought up in dissipation and ignorance, in all the baseness of brutal habits, and in that vacancy of mind which such habits create, it is in vain to attempt to reclaim it by teaching it reading and writing. You may teach what you choose afterwards, but if you have not prevented the formation of bad habits, you will teach in vain.

An infant is in a state of perpetual enjoyment from the intensity of curiosity. There is no one thing which it does not learn sooner or better than at any other period of life, and without any burden to itself or the teacher. But learning is not all, nor the principal consideration—moral habits are acquired in these schools; and by their means children are kept out of the nurseries of obscurity, vulgarity, vice and blasphemy. In the establishment at Westminster, none but children between three and five years of age are admitted, and there they are kept out of the streets, and taken care of by a paternal, indulgent dame, while their mothers are at liberty to go out and work. Whether the children learn less or more is of little consequence. The moral discipline is the great consideration.

PIETY OF WOMAN.

It is, indeed, a matter no less of admiration than of thankfulness that, amidst the toils and troubles which enchain so large a portion of mankind and bind them with almost exclusive devotion to the fleeting interests of time, there are so many of the "weaker" sex to hold fast their Christian integrity and attend with a lovely fidelity upon the service of their God. Through their "chaste conversation," many a selfish spirit has been turned from its worldly-mindedness; through the Divine blessing upon their faithful efforts, many a household which would otherwise have been marked for a sordid devotion to the comparatively unimportant business of this transient life, has been rescued from utter indifference to the claims of religion, and been made to wear the "form," and to evince at last the "power of godliness."

Won by his teaching as well as convinced by his miracles, great in our Saviour's time was the number of his attached female followers; while the world frowned upon him, and Pharisees despised, and rulers persecuted him, they continued his patient hearers: they were the last to forsake the scene of his sufferings, and clung to the cross while others fled away disappointed and dismayed; and they were first on the resurrection-morning to proceed to the tomb in which his lifeless remains were laid,—the first to hear and to spread the glad tidings of his victory over death and the grave.

Centuries have rolled away since these instances of devotion to the Saviour's cause were manifested by his female disciples; yet after the long lapse of ages, the same testimony can be borne to their unwearied faithfulness and love. If we penetrate the secluded places of our own too desolate land, and look into the lonely habitations which here and there break in upon the wildness of the forest, we shall discover how deserved this commendation is. Through their means, in most instances, it is that the practice of devotion and the semblance of piety is retained,—that their "little ones" are taught to lift their hearts and raise their voices to the throne of grace,—that the Scriptures of truth maintain their hold upon the conscience—that the sabbath-day receives its share of honor,—and that the

sanctuary of the Most High is not deserted altogether for the shrine of Mammon.

Nor is the commendation undeserved in scenes of more extended spiritual privilege; in institutions of benevolence—in the care of the sick and the suffering—in the religious instruction of the fatherless and the poor—in the asylum for the relief of temporal distress—in the school for the sabbath instruction of the young,—we find them, in general, to hold the foremost place; to be most devotedly engaged in the work of charity. And if we look round upon the sanctuary of religion,—especially in cases of week-day or extraordinary services;—if we observe the communicants at the altar,—we shall find their numbers generally to preponderate—their example of devotion to religious duty to be most conspicuous.—*Church.*

RELIGIOUS INTELLIGENCE.

THE ENGLISH GOVERNMENT SUPPORTING ROMAN CATHOLIC MISSIONARIES. The Papists are not slow to act on the vantage-ground given them. "An Association for Propagating the Faith" has been recently established, the first anniversary of which was held on the 18th September of the present year, with great magnificence, "in the metropolitan church of the Conception," Dublin, at which "his Grace the Most Reverend Dr. Murray officiated as high priest, attended by upwards of 160 clergy, in their surplices and stoupans." The preacher, "the Rev. Dr. Kenny, S. J. (President of the Jesuit College at Clongowes) delivered an admirable discourse in the bold and striking manner for which he is so remarkable." One sentence I subjoin: "It must be allowed that a fair opportunity is given us at present by the ruling powers; that the government, instead of being, as formerly, marked by the strongest animosity against us, is now ready to show us justice and favor, and to aid our prelates in sending missionaries to foreign countries. I feel grateful for the benefit, and I offer prayers to God to continue this favor to us. As far as they have shown kindness to us, we feel grateful, and I trust the time will shortly come when they will be induced to grant us a due proportion of the favors which they lavish on other denominations of Christians."—*Freely Freeman's Journal* of the 21st Sept. 1839.

CHURCH PASTORAL AID SOCIETY. The following is a Summary of the operations of this Society for the year which has just elapsed. Number of incumbents added 203; Population under their charge 1,538,458; number of Churches and chapels 254; persons for whom accommodation is already provided 245,329; number of officiating clergy 257.—The Society has added to the above, 226 curates, 24 lay assistants who are employed merely as district visitors and tract distributors, and in several instances has given grants to clergymen of unendowed Churches. 40 additional Churches or Chapels have been built, opened, or proposed, in consequence of aid extended; 80 additional licensed rooms, 4-c., used as Chapels; 224 additional full services provided for the Lord's day, and 136 additional week day services. Grants have also been made for five clergymen to be employed in charge of the railway laborers. The total existing grants amount to £16,712 per annum, to 194 incumbents of parishes and districts. The average income of the incumbents is £155, and 96 have parsonage houses.

FEMALE EPISCOPAL TRACT SOCIETY OF PHILADELPHIA.—We learn from the annual report of this Society, that there have been published during the year 5000 copies each, of 'The way the little Karen boy studied the Bible, A Christian Temper is every thing, The Church the nursing mother of her people, Chants and Anthems, The Pilgrims, and Sorrowful Sain or the Two Blacksmiths, 6000 each, of Vain Wishes, My Father's Prayer, On the Necessity of Baptism, Remember the Sabbath Day to Keep it Holy, Good and Evil, The Consistent Young Christian, and a Prayer for Morning and Evening for Children; 4000 each, of Christian Liberality, and Sins of the Tongue; 8000 of the Third Commandment; 3000 each, of The Soldier's Funeral, The History of Little Jane, and On the Ten Commandments; and 2000 each, of The Dairyman's Daughter, and A Candid Examination of the Episcopal Church. Total 101,000 copies.—The donations for the same period, including fifty dollars from the Society for the advancement of Christianity in Pennsylvania, were only \$239.97. We observe with pleasure that the publications of the Society have been more numerous, its gratuitous distribution more extensive, and its sales larger than during several preceding years. There is evidence also of its prosperity in the accession of sixty-two new members. The Society is eminently useful and well deserves the patronage of the friends of the Church.—*Banner of the Cross.*

THE CHURCH IN VERMONT.—The last Journal reports twenty-four parishes. The number of clergy, seventeen presbyters and seven deacons, is twenty-four. There are four candidates for orders.

BIBLE-CLASS QUESTIONS.

QUESTIONS FOR THE FIRST LESSON OF THE MORNING SERVICE.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

1. What is this Sunday called?
2. Does the Church ever omit the services for any of these Sundays after Epiphany?
3. When may the services for these Sundays thus omitted be used?
4. Where are the Psalms to be found?
5. Where is the first lesson for this morning?
6. Whose office is here set forth? 1-3.
7. How do you know that it refers to Jesus Christ? Luke iv. 17-21.
8. When and by whom was the Holy Spirit seen to descend upon the Saviour?
9. To what office was he anointed?
10. By what name is he called as expressive of this anointing? John i. 41.
11. It is said he was anointed to preach; to which of his offices does this refer? v. 1.
12. It is said he was anointed to bind up, &c.; to which of his offices does this refer?
13. It is said he was anointed to proclaim, &c.; to which of his offices does this refer?
14. What is intended by the acceptable year? v. 2.
15. Can you show that the year of Jubilee was a type of the liberty and blessings procured to us by Christ?
16. What word appears to be wanting after the word appoint? v. 2.
17. What does the Saviour say of those who mourn? Mat. v. 4.
18. Does v. 4. refer to their prosperous state after their return from Babylon (to which the Prophet seems to allude, v. 1, 2,) or to the labors of Apostles and Evangelists, who by their ministry revived true religion and repaired the wastes, &c.?
19. Have we any reason to believe from v. 5 that the Gentiles in return will become their Pastors and Teachers?
20. Will the accession of the Gentiles ultimately advance the condition of the Jews? v. 6.
21. Of what were they to have double? v. 7.
22. Should we read and understand v. 7 better if we substitute ye or you for they and them, and understand it in reference to the Jews; and their land and their portion as referring to the Gentiles?
23. Why may we not practice fraud to promote the worship and service of God? v. 8.
24. Does v. 9 signify that the Jews after their conversion will not lose their national peculiarity?
25. Who is speaking in v. 10, 11? Does the Church reply to the gracious assurances that had been given her, and rejoice in anticipation of their accomplishment?

SECULAR.

BURKING OF THE STRAW BOAT LEXINGTON. *Further Particulars.*—We copy from our latest eastern exchanges the following advices touching this melancholy event:

On no former occasion says the Boston Centinel of the 17th ult. have we witnessed such intense anxiety, as was manifested in this city. During the whole forenoon, Merchant's Hall, State Street, and the avenues to the Post Office, were thronged with people, anxiously enquiring for details, and for the names of the passengers. The name of Professor Follen is reported among the passengers, and it was, at first, rumored that Mrs. Follen, was with him: we are happy to state, that Mrs. F. is in this city. It was also rumored, that seven children of Mr. Woolsey, one of the passengers, were also with him. We rejoice to hear that his children are all in this city. It was also rumored that our respected townsman, Mr. John Tappan, was on board, but this too is improbable, as a letter has been received from him dated at New York on Monday. The names of several other passengers of this city, were also mentioned yesterday, as having been probably on board, but we do not state them, hoping that it may prove that they did not take passage in the Lexington.

The following extracts of a letter from Captain Manchester to his family appears in the Providence Journal.

Southport, Jan. 16, 1840.

I am now at Southport, as per date of this, after a most miraculous escape from death, being one of the only three surviving persons from the wreck of the Steam-er Lexington from New York, bound to Stonington. She took fire just at the eastward of Eaton's Neck light, on Long Island, and in five minutes became unmanageable—she took fire about half past seven, and at about 3 o'clock she burnt down and sunk, and every soul perished except three. We were taken off from a bale of cotton, by the sloop Merchant of Southport, as was also the other, (Capt. Hillard) I am now at the house of Capt. Godfrey, at Southport, where I have every attention possible. I am badly frozen in feet, hands, &c. The bodies of the chief engineer and head waiter are on board the Merchant, and will receive every attention necessary.

The Providence Journal has the following:—

"The number of passengers was large for the season of the year, but the number belonging to this city was accordingly small. The day of sailing, (Monday) was not one upon which people from this city return from New York, and the Lexington has usually been avoided by our citizens. But most unfortunately, though our

loss has been small in number, it has been great in suffering. William Albert Green, son of the Attorney General, and Jesse Comstock, son of the late Capt. Jesse Comstock, were both young men of high promise, and both endeared to a very large circle of friends, and both bound to earth by ties even stronger than those of kindred. Capt. Foster of this city, was on his return from India, after a three years voyage, and probably had on board with him a large amount of property. His wife and children have been anxiously awaiting his arrival for several months, and the dreadful intelligence that reached them yesterday, was the first they received from him.

"This is the first accident, involving a great loss of life, which has ever occurred to the boats running between New York and Providence, and there seem to be many circumstances attending it, which peculiarly add to its severity. Had the engines held out a few minutes longer, had the sloop Merchant been able to get out of Southport harbor without difficulty, had either of the steamboats belonging to that port been in a situation to proceed to sea, or had the accident occurred during the warm season, the loss of life would have been greatly diminished; but every thing seemed to conspire to make it complete in its devastation.

"It is not, perhaps, possible, to obtain any more satisfactory account of the fire, than has already been published. The Lexington was under the command of Captain Childs, and we have not the least doubt that her management has been highly prudent and careful. Her construction probably rendered her less safe than either of the other boats, although not more liable to an accident of this nature."

The list of passengers as far as ascertained, is as follows, omitting the names of several persons, who were erroneously reported to have been on board the boat, at the time of this melancholy disaster.

Residents of New York. Mrs. Russell Jarvis, and two children, Albert E. Harding, Charles Noyes, Stephen Waterbury, firm of Mead & Waterbury, Richard W. son of Josiah Dow, Charles Brackett, H. S. Craig, firm of Mailand, Kennedy & Co. Robert Shultz, Thomas James, tailor, Mr. —Narine, Mr. Lawrence, firm of Kelly & Lawrence, E. B. Patten, Mr. Lowler, P. McKenna, John Winslow, firm of D. L. & J. W. Chatham, R. Pickett, formerly of Newburyport, Mass.

Residents of Boston. Isaac Davis, Rev. Dr. Follen, of Harvard College, Nathaniel Hobart, Mr. Stuyvesant, C. W. Woolsey, Abraham Howard, firm of Howard & McMurray, John Everett, merchant, Mr. Ballard, (or Bullard,) Mr. —White, John Brown, firm of Brown & Co. H. C. Bradford, late from Kingston, Jam. Adolphus Harnden, with express car.

Residents of Providence. Elias Brown, Jr. Esq, Capt. Benjamin Foster, late of the John Gilpin, Wm. A. Greene, firm of Allen & Green, John Brown and family, John L. Winslow, of Providence, R. I., Alice Winslow, widow of Henry A. Winslow, son of John L. and brother of John Winslow. The corpse of the husband was on board, and the party were attending it to Providence for interment.

Residents of Baltimore. Mr. Weston, firm of Weston & Poindexter, Royal T. Church, John W. Kerle, Mr. Walker, son-in-law of Mr. Kerle.

Residents of Stonington, Con. Charles H. Phelps, one of the Directors of the Stonington Railroad, Pratt Van Cott, keeper of the Steamboat Hotel, Stonington, Mr. —Peck.

Miscellaneous. Wm. H. Wilson, late of Worcester, Mass., of Williamsburg, L. I., Robert Blake, Esq. President of the Wrentham, (Mass.) Bank, John Corey, Foxboro', Mass., Samuel Henry, firm of A. & S. Henry, Manchester, England, Robert Williams, Cold Spring N. Y., Henry J. Finn, comedian, Newport R. I., Charles L. Eberle, comedian, J. Porter Felt, Jr. Salem Mass., Alphonso Mason, Gloucester, Mass., Capt. John Lowe, Agent Boston Ins. Co., Capt. Theophilus Smith, Dartmouth, Mass., Capt. Smith, Dedham, Mass., Capt. J. D. Carver, of barque Brontes, of Plymouth, (Ms.) Wm. Pierce, of Portland, mate of the Brontes, Capt. Eben S. Kimball, Salem, Mass., Capt. B. T. Foster, Springfield, Mass. These two gentlemen had just arrived at New York from a long voyage in the Pacific, and were returning home after between four and five years absence, and had the profits of their cruise with them. Capt. Mattison,—Mr. Joshua Johnson, John Hoyt, baggage master, Boston and Providence Railroad, James G. Brown, of the firm of Shall & Brown, N. Orleans, John A. Leach, Westboro', Mass., Charles Lee, Barre, Mass., John Lemist, Treasurer Boston Leather Company, Roxbury, Mass., N. F. Dyer, Pittsburg, Pa., formerly of Braintree, Mass. John Linfield, Stonington, Mass., Philo Upton, Egremont, Mass., William Nichols, steward of Steamer Massachusetts, David McFarlane, mate of Brig Clarion, James Walker, and John Gordon, seamen of Cambridgeport, from brig Raymond, Royal Sibley, of Pawtucket, Capt. Childs, brother to Capt. C. of the Lexington, Charles Boswell, 37 Franklin street, New York, formerly of Vt., George Benson Smith, of Brooklyn, L. I., Mr. Phipps, or Phillips of New York, dealer in dry goods; Mr. Cray, of New York, Mr. Bosworth, Royalton, Vt., Wm. Beam, 2d engineer, Mr. Ballou, Mr. Dorr, John Brown, colored man, a gentleman, lady and two children, who arrived from Philadelphia, by the morning line—name not known. Mr. G. O. Swan, left the Globe Hotel for one of the 3 o'clock boats, but it is by no means certain that he took the Lexington.

The Crew. George Child, of Stonington, commander, Jesse Comstock, of Providence, clerk, Capt. Stephen Manchester, pilot, (saved), H. P. Newman, stew-

ard, Edward Thurber, mate, David Crowley, 2d do., Cortland Hempstead, engineer, Wm. Quimby, 2nd do., Marin Johnson, wheelman, Joseph Robinson, (colored,) cook, Oliver Howell, do. 2nd do. R. Peters, do. 3rd do. Job Sands, head-waiter, (colored,) Charles Smith, fireman, (saved,) R. B. Schultz, do., Benj. Cox, do., George —, do., Susan C. Holcomb, (colored,) chambermaid, Mr. Walker, bar-keeper, Five colored waiters, Eight deck hands and one boy, Two wood passers.

Saved. Capt. Hillard, of ship Mississippi, Capt. S. Manchester, pilot, Charles Smith, fireman,

All persons indebted to the estate of William A. Combe, late of Pleasant Township, Knox county, Ohio, deceased, are requested to make immediate payment. And all those having equitable claims against said estate are desired to present them legally authenticated for settlement within one year.

EDWARD COUMBE,
Administrator.

January 28, 1840.

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